The Du'a of the People of the Cave

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When the People of the Cave fled from persecution, they had no army, no protection, and no certainty about tomorrow. They only had faith — and a du'ā' that Allah سُبْحَانَهُوَتَعَالَى preserved in the Qur'an forever.

They said:

"Our Lord, grant us from Yourself mercy, and prepare for us from our affair right guidance." (Sūrat al-Kahf, verse 10)

This is not just a du'ā' of escape — it is a du'ā' of clarity. Not just a prayer for safety — but a prayer for right direction when the path ahead is unclear.

In times of fitnah, confusion, and pressure upon faith, this supplication teaches us how believers should turn to Allah:

Asking for mercy, not comfort

Asking for guidance, not shortcuts

Asking Allah to set matters right, even when the future is unknown

This reminder unpacks the meaning, depth, and relevance of this du'ā' — and why it is one of the most important supplications for believers living through trials today.

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ونبينا محمد وعلى آله وصحبه أجمعين

The people of the cave declared their pure Tawheed

We all know the story of the people of the cave اصحاب الكهف as Allah سُبْحَانَهُوَتَعَالَىٰ referred to them. They lived during the time of a powerful king and during a shirk festival that they had, they saw, these young men saw that their people were on shirk and Allah سُبْحَانَهُوَتَعَالَىٰ guided their hearts through their fitrah to Tawheed. Each of them withdrew from that shirk festival and by Allah's will when they left shirk and mushrikeen, they ended up meeting each other and they declared their pure Tawheed. They said,

رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

Our Lord is the Lord of the heavens and the earth.

Tawheed ar-Rububiyyah. They affirmed Tawheed ar-Rububiyyah.

لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا ﴿١٤﴾

Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.[1]

They affirmed Tawheed al-Uluhiyyah. Then they declared their kufr in the taghut and their bara'ah from shirk and mushrikeen. They said,

هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَٰنٍۭ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾

These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allah a lie?"[2]

[1] https://tanzil.net/#18:14
[2] https://tanzil.net/#18:15

The situation of those young men mirrors what you see today. Alhamdulillah. You see sincere Muslims scattered from different continents and tribes and families, from different backgrounds and languages united upon the pure Tawheed and nuza' min al-qaba'il. That's a very, very brief summary of how the story started. Keep that in mind.

A comfort for the Messenger and sahaba and lesson for today's ghuraba

Then also keep in mind that this was revealed to the Messenger ﷺ during the Makkah period when the Messenger ﷺ and the sahaba were suffering the harshest forms of persecution. They were tortured, they were mocked and they were rejected. So this story was revealed to the Messenger ﷺ and the sahaba as a comfort and relief. It was like a breeze of reassurance. It was to reinforce their steadfastness.

This story was a lesson to the first generation of the ghuraba and it remains a lesson for the ghuraba of today. My point is really not to go over the entire story in this short khatirah. I just wanted to reflect on one point from this profound story. And it's the dua that the young men uttered - a dua of just 10 words. Through that dua, Allah سُبْحَانَهُ وَتَعَالَىٰ altered His Sunnan for them and He transformed the course of their lives.

Every step of a believer's life is tawakkul and du'a and dhikr

When these young men separated themselves from shirk and then chose to physically withdraw from the people of shirk and they did so to protect their Tawheed and to remain safe. They didn't rely on themselves. Arrogance didn't touch them. They didn't say, "Look, we're on pure Tawheed. We have it made." Instead, that increased their humility to Allah سُبْحَانَهُ وَتَعَالَىٰ. They turned to Allah سُبْحَانَهُ وَتَعَالَىٰ expressing their humility and their weakness before him and they place their trust entirely in him.

Every step of a believer's life is tawakkul and du'a and dhikr. That's why we have adhkar for nearly every action. We have adhkar and ad'iya for decision making like Salat al-Istikharah and the du'a for it, when eating and drinking, when you finish eating and drinking, when entering and leaving the masjid, even when entering and leaving the bathroom or when entering the market.

So these young men were stepping into a new different life. They were making a decision with an unknown destiny. So they turned to Allah.

إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

[Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."[3]

[3] https://tanzil.net/#18:10

This is the point of this khatirah. They combined taking the proper means which was fleeing with their Tawheed with turning to Allah سُبْحَانَهُ وَتَعَالَى. They said رَبَّنَآ they turned to Him invoking His Lordship the All Powerful the Bestower. Meaning You created us, You provided for us, You sustained us. So grant us mercy and guidance in our affairs.

Du'a using the forms of Rububiyyah and Uluhiyyah

If you notice when you recite the Quran, most of the ad'iya in the Quran are رَبَّنَآ the forms of رَبَّنَآ and rabbee appear approximately 170 times throughout the Quran. Whereas Allahumma appears approximately only five times in the Quran. And it's for this reason that Imam Malik's personal preference was that one should make du'a using the form of Lordship رَبَّنَآ. Why? Because it's the form most frequently mentioned in the Quran. And he also said, Imam Malik said, I like the du'a of the prophets رَبَّنَآ.

However, when one analyzes the Quran and Sunnah, he does find like I said رَبَّنَآ and Rabbee is the most common form in the Quran. It's the most common form of du'a in the Quran. Allahumma in the Uluhiyyah form is the form most common in the Sunnah. If you analyze the Sunnah. So one can choose either form and one can even combine the two and say Allahumma Rabbee or Allahumma Rabbana. That combination is mentioned once in the Quran in the du'a of 'Isa.

قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾

Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."[4]

Benefit from Quran on acceptance using the form of rububiyyah 5 times

Another benefit is something Al-Qurtubi mentioned and he attributed that to Ja'far As-Saadiq. He said that Ja'far As-Saadiq had said when one is distressed about a matter and he says five times رَبَّنَآ as an introduction to his du'a, before making his du'a, Allah will save him from what he fears. This is not taken from any hadith rather it's based on ijtihad and istiqrar, deduction and that deduction is drawn from the last verses in Surat Aal 'Imran. The first one is

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire[5].

[4] https://tanzil.net/#5:114
[5] https://tanzil.net/#3:191

then second time.

رَبَّنَآ إِنَّكَ مَن تُدۡخِلِ ٱلنَّارَ فَقَدۡ أَخۡزَيۡتَهُۥۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ﴿١٩٢﴾

Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.[6]

Third one.

رَّبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي لِلۡإِيمَٰنِ أَنۡ ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّاۚ

Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed.[7]

The fourth one.

رَبَّنَا فَٱغۡفِرۡ لَنَا ذُنُوبَنَا وَكَفِّرۡ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلۡأَبۡرَارِ ﴿١٩٣﴾

Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous[8].

In the fifth one,

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخۡزِنَا يَوۡمَ ٱلۡقِيَٰمَةِۗ إِنَّكَ لَا تُخۡلِفُ ٱلۡمِيعَادَ ﴿١٩٤﴾

Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."[9]

After they said رَبَّنَا five times, Allah سُبۡحَانَهُۥ وَتَعَالَىٰ responded to them and said,

فَٱسۡتَجَابَ لَهُمۡ

And their Lord responded to them[10]

so that's where it's taken from. It's a matter of ijtihad that they had.

Express need and weakness – seeking directly from Allah

The youth of the cave said,

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ

[6] https://tanzil.net/#3:192
[7] https://tanzil.net/#3:193
[8] https://tanzil.net/#3:193
[9] https://tanzil.net/#3:194
[10] https://tanzil.net/#3:195

A sincere dua uttered by remembering tongues in pure hearts in pure souls on Tawheed. They said مِن لَّدُنكَ means we want this totally from You. This du'a would have been perfect without the additional emphasis of مِن لَّدُنكَ. But مِن لَّدُنكَ was added to give depth and emphasis. Emphasis on what? On the fact that we want this mercy and we want this guidance from You alone, ya Allah. Directly from You and only from You. Meaning not from anyone else. Not even from our own selves. We ask this from You, ya Allah, because we're weak and we're powerless. We ask this from You, ya Allah, because we trust in You more than we trust in our own selves.

No matter how guided you are or how strong you think you are or how wealthy you think you are, you will always be weak and in desperate need of Allah سُبْحَانَهُ وَتَعَالَى.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾﴾

O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.[11]

And like Musa عَلَيْهِ ٱلسَّلَامُ said,

﴿رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾﴾

My Lord, indeed I am, for whatever good You would send down to me, in need.[12]

So let your heart and tongue always express its need and weakness before Allah سُبْحَانَهُ وَتَعَالَى especially before and during your du'a, because that gives your du'a strength. (It) means we possess no hawl and no quwwah of our own. We have no power or might of our own. When you let go of relying on yourself and on relying on others and unlimited material means and you turn wholly to Allah سُبْحَانَهُ وَتَعَالَى, you're in reality moving from the weakness of what is created to the limitless power of the one who controls all things.

When you let go of relying on yourself and on relying on others and unlimited material means and you turn wholly to Allah سُبْحَانَهُ وَتَعَالَى, you're in reality moving from the weakness of what is created to the limitless power of the one who controls all things.

Imagine the fear and uncertainty in the hearts of these young men or young teens as they fled with their faith, seeking refuge from harm. They turn to Allah سُبْحَانَهُ وَتَعَالَى. And when one turns to Allah سُبْحَانَهُ وَتَعَالَى as they did, fear transforms into tranquility and it transforms into courage and certainty and clarity. Once you do that, once you reach the status of turning to Allah سُبْحَانَهُ وَتَعَالَى wholeheartedly, the impossible becomes possible. Helplessness and weakness turns into success and victory. With du'a and trust on Allah سُبْحَانَهُ وَتَعَالَى the impossible becomes a reality. What's closed opens up for you because you're relying on the One whose power has no bounds.

[11] https://tanzil.net/#35:15
[12] https://tanzil.net/#28:24

And when one turns to Allah سُبْحَانَهُ وَتَعَالَى, fear transforms into tranquility and courage and certainty and clarity. Once you reach the status of turning to Allah سُبْحَانَهُ وَتَعَالَى wholeheartedly, the impossible becomes possible. Helplessness and weakness turn into success and victory. With du'a and trust on Allah سُبْحَانَهُ وَتَعَالَى the impossible becomes a reality. What's closed opens up for you because you're relying on the One whose power has no bounds.

The greatest need of any person: mercy and guidance

They said

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

They asked for the greatest need of any person. You need it in matters of your deen. You need it in life generally, both big and small matters. And you need it in specific moments of hardships like what these youth were enduring. What did they want? What did they ask for? They asked for two things. رَحْمَةً Mercy and guidance.

رَحْمَةً and ٱلرشد You need both of those for your deen and for whatever challenges or decisions that you're facing in this dunya. رَحْمَةً from Allah سُبْحَانَهُ وَتَعَالَى helps you endure the challenges of life and ٱلرشد illuminates your path and directs you towards what's right. You need ٱلرشد to navigate the ordeals of your life.

Combining fleeing from fitnah with du'a to Allah

They didn't ask for a specific solution. They left the details to Allah سُبْحَانَهُ وَتَعَالَى. They wanted it to come from Allah سُبْحَانَهُ وَتَعَالَى's perfect decree and His flawless divine planning. These youth combined fleeing from fitnah with du'a to Allah سُبْحَانَهُ وَتَعَالَى without relying on themselves. So He answered them.

Turning to Allah سُبْحَانَهُ وَتَعَالَى is one of the greatest means to face trials and difficulties. Du'a is one of the greatest means for protection from trials. The most successful people in dunya and akhirah matters are the ones who turn to Allah سُبْحَانَهُ وَتَعَالَى in du'a.

Significance of the du'a – precise du'a was quoted

What needs to be pointed out to understand the significance of this du'a and how essential it is that many details of the story of the people of the kahf like other stories in the Quran, throughout

the Quran, many details were left out. But the exact wording of their du'a here in this story was preserved.

For example, what I mean by details, for example, we don't know for certain the names of those young men who were in the cave. We don't know their exact location for sure. We don't know exactly where that cave is. We don't know precisely when this happened.

Among other details, some mufassireen like Al-Qurtubi and At-Tabari, they mentioned names for the those young youths in the story. Al-Qurtubi noted that the chain of narration pertaining to their names is weak. So it's merely a guess. In reality, we don't know their names. Their names were not mentioned. Because it's not essential.

Many details of this story were intentionally left out by the One who never forgets.

لَّا يَضِلُّ رَبِّي وَلَا يَنسَى

My Lord neither errs nor forgets.[13]

We don't know their exact location for sure. Some said it happened in the lands of the Romans. Some said it happened in Bilaad Ash-Shaam. Some said in Al-Andalus. Merely guesses.

We don't know for sure what exact era this happened. Some said it was before the time of 'Isa عَلَيْهِ ٱلسَّلَامُ. Some said it was before the time of Musa عَلَيْهِ ٱلسَّلَامُ.

When I spoke about some Quranic stories in the Ghuraba series, I mentioned why details were not mentioned and that it's not beneficial to overly dwell on them, or to dwell on them excessively. I mentioned that in the Ghuraba series. In fact, in this surah, in this story, Allah سُبْحَانَهُ وَتَعَالَىٰ addresses this very point after mentioning the different opinions about how many were in the cave, Allah سُبْحَانَهُ وَتَعَالَىٰ says

فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا

So do not argue about them except with an obvious argument[14]

Ibn Kathir giving the tafseer of this verse, he says it means don't argue how many were in the cave because such details brings no real benefit. What does it matter if they're three or five or seven? These details don't lead to any significant benefit.

What we need to know is that Allah سُبْحَانَهُ وَتَعَالَىٰ described their state so vividly that a listener or reciter of these verses feels as if he's witnessing it firsthand. What Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned and what the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ conveyed in the authentic ahadith regarded the details of stories in the Quran is all we need to know. It's what's most beneficial for us to know. It's the most important aspect of their affairs. It's what we truly need to understand and apply.

My point is that while some details were not mentioned in the story, the precise du'a that the people of the cave made was preserved and mentioned. The du'a was quoted exactly as they stated it. It was quoted and preserved because of how essential and important and beneficial

[13] https://tanzil.net/#20:52
[14] https://tanzil.net/#18:22

it is for us. Allah سُبْحَانَهُوَتَعَالَى could have said they relied on Me. They depended on Me. They made du'a and I protected them and that's it. But He gave us the du'a to teach us so we can memorize it, so we can repeat it, so we can use it. especially for Muslims who are ghuraba on Tawheed today just like the people of the cave were and for all other matters as well.

Immersed in karamah after karamah

It's important to know and keep in mind that these men were young ordinary men they were not angels they were not messengers. Allah سُبْحَانَهُوَتَعَالَى calls them fitya

إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى

they were youths who believed in their Lord, and We increased them in guidance.[15]

Youths. They were most likely unrelated. They gathered and united under Tawheed. And they made du'a and placed their trust in Allah سُبْحَانَهُوَتَعَالَى. Their du'a like I said was 10 words.

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

They were immersed after that in karamah after karamah. A flood of karamaat from Allah's wondrous blessings. Karamaat that can't be explained by science or logic because they came from the One who is عَلَى كُلِّ شَيْءٍ قَدِيرٌ They came from the One who says كُن فَيَكُونُ

The greatest karamah

The greatest karamah Allah blessed these young men with, in my opinion, to me personally, and it's the one usually overlooked when mentioning the story, because many are fascinated for example by the karamah of them sleeping for 300 years and the karamaat that surrounded that and it's truly something to be fascinated with because it's a karamah from Allah سُبْحَانَهُوَتَعَالَى

But I would say the true most profound karamah is in what Allah سُبْحَانَهُوَتَعَالَى said

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ

And We made firm their hearts[16]

Allah made their hearts firm and unwavering in Tawheed. He kept them steadfast on Tawheed through every trial they faced. What more could you wish for?

They fled with Tawheed and Tawheed remained their guide and light. They left everything for Tawheed. They left with nothing but the shirts on their backs. They left their parents and the love of their family. They left their friends and gatherings. They left their homes and all the

[15] https://tanzil.net/#18:13
[16] https://tanzil.net/#18:14

comforts they had. Some mufassireen indicated that they came from elite and noble families. They gave it all up for the sake of Tawheed. That's not a small thing and it's not easy. Being firm on Tawheed is difficult and it's the ultimate karamah anyone can have.

Today many are like sandcastles before the tide. You see them with their display of Tawheed and their lofty talk, but they're washed away at the first wave of difficulty they face. Sometimes even before that first wave, Allah سُبْحَانَهُوَتَعَالَىٰ says

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ

What ne'mah is bigger than that? Remaining firm on Tawheed is difficult. You can't get yaqeen to remain steadfast without aid from Allah سُبْحَانَهُوَتَعَالَىٰ. So turn to Him with that. Allah سُبْحَانَهُوَتَعَالَىٰ granted them thabat on Tawheed.

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ

means Allah سُبْحَانَهُوَتَعَالَىٰ strengthened their hearts with steadfastness and strength and patience to stand against their town and their people and the trials they faced. It's a gift and a karamah that can only come from Allah. It was attained by du'a and sincerity in tawakkul Allah سُبْحَانَهُوَتَعَالَىٰ. This is the greatest of all karamaat. Yet when mentioned in this story, it's overlooked by many.

The cave became a sanctuary filled with Tawheed

Allah سُبْحَانَهُوَتَعَالَىٰ also guided them physically to the cave. The karamaat kept unfolding one after another. When they turned to Allah سُبْحَانَهُوَتَعَالَىٰ and asked for guidance, they left it open-ended. So He guided them to Tawheed and He kept them steadfast on Tawheed, but He also guided them physically to the cave. The small cave became a sanctuary where Allah's mercy and protection embraced them. The cave may have been small, but with hearts filled with Taawheed and the echoes of Rabbana, it stretches wider than the horizon. And on the contrary one who turns away from Allah سُبْحَانَهُوَتَعَالَىٰ in Tawheed, the vastness of the horizon will make them feel constricted.

يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ

He makes his breast tight and constricted as though he were climbing into the sky.[17]

We know the Rahmah of a mother over her child. When she puts her child to sleep, he sleeps for four hours, maybe eight hours, maybe 12 hours. When Allah's rahmah descends upon you, you sleep like a baby for three centuries. You sleep for three centuries uninterrupted while miracles go on during your sleep. When you ask Allah سُبْحَانَهُوَتَعَالَىٰ for His rahmah and it descends upon you, the extraordinary unfolds.

When I was in prison, I remember they moved me to a cell and before me, that cell was occupied by a dear brother from Filasteen. He was arrested in 1996 and he was given a life

[17] https://tanzil.net/#6:125

sentence. May Allah سُبْحَانَهُوَتَعَالَى grant him thabat and freedom. He was a very simple brother. No formal education. I don't even think he completed his middle or high school. When I entered the cell that he occupied before me, I noticed something that he had written above the door in pencil. He said,

يارب ارحمني

My Lord, have mercy on me. As I lay in bed facing the door, my eyes would always fall on that simple handwriting, and I would always reflect on it. This brother may have seemed simple. In fact, many in prison used to question his mental stability. Maybe most used to question his mental stability. But to me, he was touched with a depth of wisdom. Wisdom few achieve during their entire lifetime. Out of everything he could have written, out of all the ad'iya that we have, he chose two simple words.

يارب ارحمني

Words of iman and humility and raja'. If Allah's mercy descends upon you in that cell or anywhere you're at, what else could you possibly need? He summed it up. That cell will stretch wider than the horizon when the of Allah descends upon you.

These muwahhideen said

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً

so they slept for three centuries. They were safe during their sleep. They were preserved during their sleep. When fear grips you, when anxiety weighs on your heart, when your worry keeps you awake at night, and even sleeping pills fail you, turn to Allah and say,

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً

When these young men said it, they were delivered from their trials through a miraculous karamah that lasted 300 years. A miraculous sleep that lasted 300 years. Their very sleep was a karamah. Everything that occurred in it, whether in their surroundings or upon themselves, was continuous unfolding of karamat.

When they slept, kingdoms of shirk that wanted to harm them fell. Empires crumbled while they slept. Never underestimate the rahmah and protection of Allah سُبْحَانَهُوَتَعَالَى when you truly turn to him. The karamah of their sleep was pregnant with countless other Karaamat, each more profound than the last one. They slept with their eyes open. Who sleeps with their eyes open?

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ

And you would think them awake, while they were asleep.[18]

And the wisdom behind it may have been to protect their eyes from drying out. It may have been to prevent their eyelids from sticking together because they slept for so long. It may have been a form of protection. They slept for three centuries. Bedouins would pass by. Bandits and

[18] https://tanzil.net/#18:18

travelers would pass by. Wild animals would pass by. They needed protection. Their unusual state of sleeping with their eyes open while they were turning would have terrified any onlooker. It would have triggered a natural fear response that was a form of protection for them. And that's why right after that Allah سُبْحَانَهُ وَتَعَالَىٰ says

لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا

If you had looked at them, you would have turned from them in flight and been filled by them with terror.[19]

it wasn't an army of angels or a barricade that guarded them. The One who controls hearts more than a person controls his own, placed fear in the hearts of anyone who saw them as a form of protection for them. This was the means of safeguarding them so that no one would come near them.

فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

So We cast [a cover of sleep] over their ears within the cave for a number of years.[20]

Their hearing was blocked. People use earplugs to sleep because even a small sound can wake you up. These were special muwwahhideen. They said Rabbana. Their ears were sealed - in one of the meanings of this verse. Their ears were sealed by the Rahmah of Allah سُبْحَانَهُ وَتَعَالَىٰ. so they can sleep peacefully without interruption for three centuries.

وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ

And We turned them to the right and to the left[21]

To pamper them, Allah turns them to the right and the left so their bodies won't corrode, so the earth won't consume them. It may have even been a protection for their clothes, so they won't wear out. So their physical strength would not diminish because they're inactive for so long.

۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ

And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left[22]

When they were in the cave, the sun would rise and turn to the right. When it set, it would bypass them to the left. There's many interpretations to this verse. But what matters is that regardless of which interpretation you follow, the bottom line is that Allah سُبْحَانَهُ وَتَعَالَىٰ altered His Sunan in the movement of the sun for every day for 300 years just to protect and comfort the people of the cave.

[19] https://tanzil.net/#18:18
[20] https://tanzil.net/#18:11
[21] https://tanzil.net/#18:18
[22] https://tanzil.net/#18:17

Allah سُبْحَانَهُ وَتَعَالَى altered His Sunan in the movement of the sun for every day for 300 years just to protect and comfort the people of the cave.

They showed their humility to Allah سُبْحَانَهُ وَتَعَالَى. They said Rabbana so as a karamah, Allah honored them. He honoured them and one of the ways he honoured them is by having their story mentioned eternally in the Quran to be recited until the Judgement Day. He honoured them so much for their even honoured their dog by its mention in the Quran.

The most important lesson is to ask why they were honoured

We mention these karamat to show you the effect of saying Rabbana. The most important lesson you can get out of the story is not the details that may be speculative or based on Isra'eeliaat or based on weak and fabricated narrations. The lesson is to ask why they were granted such a high status. So you can follow in their footsteps. They were honoured by Allah سُبْحَانَهُ وَتَعَالَى because of their Tawheed, because of their Ikhlas, because of their du'a. So Allah سُبْحَانَهُ وَتَعَالَى honoured them because of that.

And Allah سُبْحَانَهُ وَتَعَالَى mentioned that du'a for us. It wasn't left out because we need it. Their karamaat, their answered du'a is not exclusive to them. It's for everyone. Like we said, they're not messengers. They're not angels. Their answered du'a is for everyone who follows in their footsteps.

It's not a du'a that's only mentioned when the world is against you because of your Tawheed or when the world is against the people, the muwwahhideen you love. Yes, it's for that and it's for your everyday situations. When you step into a new job, when you embark on a marriage, when you begin a learning journey, when you buy a new home, when you start a new business, when you're faced with health challenges, may Allah save you from all from that. In every step of your life, turn to Allah سُبْحَانَهُ وَتَعَالَى for guidance and strength as they did.

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

To receive the greatest portion of Allah's rahmah, let the love and understanding and following of Tawheed grow in your heart. Allah protects and preserves you according to the strength of Tawheed within you.

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

اللهم اجعل توحيدك نور قلوبنا واجعل رجاك قوة ارواحنا

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